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Charles the Fifth.

The Emperor Charles the Fifth, whose portrait is given in the present number of our Magazine, was unquestionably one of the most interesting of the characters whose history is connected with the German Reformation. Within his reign, and under his own observation, occurred the most striking scenes of that wonderful period. This eminent personage was born in the year 1500, at the town of Ghent; he was the eldest son of Philip, archduke of Austria; and by the death of his father became, at the age of six years, heir to the kingdom of the Netherlands. The death of his grandfather, in 1516, elevated him to the throne of Castile and Arragon, to which was added that of Naples and Sicily; and in 1520 he was unanimously elected emperor of Germany.

We have not room even to recapitulate the great events which marked the reign of the Emperor Charles the Fifth. The Diet of Worms, in 1521, at which the reformer Luther, under a safe conduct from the emperor, appeared to answer the charges of heresy and schism; and the Diet of Augsburg, in 1530, which resulted in a severe decree against the Protestant party, were among the most important of these events. But religious controversies were not the chief concerns of Charles; his reign was mainly occupied in bitter strife with his great rival Francis I. of France. Whatever tolerance he showed towards the Protestants, arose not out of any disposition to approve their doctrines, but from his phlegmatic nature, and want of interest in the whole matter. It was during his reign that the Council of Trent assembled and held its earlier sessions, to which the emperor gave his sanction and adhesion. In 1555 he resigned the crown of the Netherlands, and ultimately all his honors, to his son Philip; and retired to the monastery of St. Justus, in Estremadura, where he died, in 1558, at the age of fifty-nine.

Charles the Fifth was undoubtedly distinguished by abilities of the first order, as a statesman and a ruler. He was a man of sound sense, cool judgment, and steady perseverance. In his private life he is said to have been amiable and virtuous.

Something Dangerous—very much so.

When we were in the very pleasant and growing city of O——, in the northern part of New-York, a few days since, we were informed that several Protestant fami-

lies have engaged a very polished, active, insinuating, and thorough jesuitical French priest, to teach their children the French language! Much as we have desired that our children should know well this language, we should prefer that they should remain ignorant of it, rather than acquire it under *such* tuition. But there is no need of this. The people of that city are abundantly able to employ a good Protestant French teacher; and such a teacher can be found by a little effort. We will undertake to find them one, if they wish it.

As to the spirit of the priest referred to—who has labored with incredible pains and great success to build up Romanism in that city—our readers can judge of it from a single fact which was stated to us upon the authority of a person who was present, and heard it. It is this: The said priest, in addressing the children of his Sabbath-school, not long since, said in his broken English: "My children, maybe de Protestants sometimes give you books—de Bible—de New Testament—Tracts: take them; they make very good fire, very good fire, in cold weather!" And this priest is employed to teach French to the sons and daughters—the latter mostly—of Protestants in the city of O——! This is too bad.

Letters to the Rev. Dr. Candlish, of Edinburg.

No. IX.

My dear Dr. Candlish:

Among the points from which Rome may be assailed with advantage is Gibraltar. To this fact let me call your attention for a little while. In my last letter I spoke of Belgium as furnishing many facilities for invading the vast domain of Romanism, so far as Europe is concerned. Belgium is not under the government of England, but it is near that stronghold of Protestantism. English influence is great in that little kingdom; and many English people (and among them there are always some active Christians) reside there. Belgium is, therefore, an important field of labor, as I have attempted to show, for British Protestants, and an important point from which to carry the Truth into the territory of Rome in that direction.

But Gibraltar is one of England's numerous and widely dispersed possessions. She has held it for almost a century and a half. Possessing that impregnable fortress, and the capacious and beautiful bay in front of it, she is able with her fleets to command the entrance of the Mediterranean Sea. God, in his providential government of the world, has permitted England to obtain and keep possession of this important place. And for what purpose? For the sustentation of her vast naval and military power? To enable her to maintain her maritime ascendancy in the world, and influence the political affairs of the continent? These may be the views of your statesmen. It is likely, alas! that most of them have entertained no others.

I have sometimes feared that these views have not been confined to mere statesmen and men of the world. If you will allow me to say, I have often thought that British Christians have not reflected as they should upon this subject, nor asked with

the earnestness which it demands, "Why has GOD given to England this important possession?" It seems to me that if such inquiry had been duly made, it would have been seen, and deeply felt, that He who is "King in Zion" has given Gibraltar to England, that His followers in that heaven-favored country might make use of this important *point d' appui* in their attempts to spread the Gospel in the adjacent countries, and among people of several races.

1. There is SPAIN on the north, with whose inhabitants there is a constant and extensive intercourse on the part of citizens and soldiers of Gibraltar. In fact, a large portion of the eighteen or twenty thousand inhabitants of the city of Gibraltar are Spaniards, who have relatives and friends in Spain, with whom they are on terms of greater or less intimacy. And the entire population of the Rock, which, inclusive of the garrison, and those connected with it, is not much less than twenty-five thousand, has an extensive and daily intercourse with the neighboring parts of Andalusia, from which they receive a large portion of their means of sustenance. Hundreds of peasants from Spain come every day to the markets of Gibraltar. In addition to this, there is a constant and extensive trade carried on from this free port with the cities of both on the coasts of Spain. A great number of *feluccas* are engaged in transporting British manufactures and other productions from Gibraltar to the inhabitants of those cities—many of them, I am compelled to say, not unfrequently in a way not consistent with Christian ethics.

A great deal might be done to cause the Truth contained in the Sacred Volume, or in the light and interesting little Tract, to find its way from Gibraltar into the southern part of Spain. For this purpose judicious and diligent colporteurs ought to be stationed there—men who speak the Spanish language well, and who understand the Spanish character. Something has been done in this way; but nothing in comparison with what ought to be.

A great deal might be done for the Spanish race by means of the thousands of that race who reside in the city of Gibraltar. Something, also, has been attempted in this way—enough to demonstrate the entire practicability of the work. The most interesting thing in that city which came under my observation, during a visit which I made to it in September, 1846, was a school for the education of Spanish children and youth, in connection with the Wesleyan Mission. There I saw more than one hundred and twenty young persons, who were instructed by pious and capable teachers through the week, and in a Sabbath school on the LORD'S day. In the evening of that day they were assembled to hear the Gospel very plainly and faithfully preached to them in their native language. Many of them gave evidence that they had not heard it in vain. I confess to you that nothing in or about Gibraltar interested me half so much as this Protestant Spanish school—which all the efforts of the priests, with the Pope's Vicar-general at their head, had not been able to break up, or even seriously hinder. How I do wish that I could say that I saw half a dozen such schools in that place! And why may there not be? Would not their influence be great even upon Spain, in process of time? Most certainly it would.

2. Gibraltar is a good point from which to do something in behalf of Northern Africa. Many Moorish traders are constantly passing between that city and Tangier in Morocco; and some Moors reside more or less permanently in the former. Little or nothing has yet been done to make these people acquainted with the Gospel, so far as I could learn when on the spot. That something might be done, by a good

school for Moorish boys, or otherwise, to bring these followers of Mohammed to the knowledge of Christianity, I cannot but believe.

There are also many Jews, from Algiers and other cities on the northern coast of Africa, residing in Gibraltar, or visiting there for the purposes of trade, for whom something more ought to be done than has hitherto been attempted.

There is a considerable number of Italians visiting Gibraltar, especially at certain seasons, who ought to be looked after.

In short, there are few points in the world whence the Truth might be made to radiate more extensively than from Gibraltar. May our English brethren be led to see this more clearly than ever, and avail themselves of the advantages which, in this respect, GOD has given them. For this purpose they must do two things: 1. Employ sufficient and appropriate means for securing a prosperous state of religion at Gibraltar, both among the inhabitants of the city, and among the garrison. 2. They must have suitable laborers there to look after the foreigners who reside or visit there, and turn to good account all the facilities which there exist, for causing the Gospel to be "sounded forth" from that important place.

There are some excellent men in Gibraltar. Among the four or five Episcopal ministers, with a bishop at their head, there are those who are reputed evangelical; whilst the Wesleyan Missionary Society has for a long time employed an excellent minister there; and not in vain. Your own Free Church has a faithful laborer in the Rev. Mr. Stranchon, who teaches a small classical school for boys, and also preaches to the Highland regiments in the garrison. This is well as far as it goes; but still there seems not to be enough of the missionary element—far from it—at that place, considering its position.

Be so good as to receive these suggestions with kindness, and give to them such consideration as they may seem to deserve. Yours very truly,

R. BAIRD.

The Boston Young Men's Society for the Evangelization of Italy.

Through the efforts of Colonel Forbes, a society has been formed among the YOUNG MEN of Boston, bearing the above-stated title. Its Board of Directors embraces young men chosen from all, or nearly all, the Evangelical Churches of that city. Loring Norcross is the President; Franklin W. Smith, Vice-President; Charles W. Pierce, Treasurer; D. Church, Corresponding Secretary; and Stephen G. Deblois, Recording Secretary. This is a most important movement. Truth ought to be made to penetrate into Italy in every possible way. The "Powers of Darkness" which rule there will, of course, resist. This we must count upon. But that is nothing. The victory is certain, though the battle, or war, rather, may be long and dreadful. BABYLON must fall. It is doomed! And now is the time which calls for our help. A few thousand dollars, rightly employed, may, with GOD's blessing,

do much good. We know excellent men in Italy to whom the money may be safely intrusted; for they will expend it judiciously and efficiently.

We subjoin the brief address which the Society above spoken of has just issued *To the young men of our country*, to whom it is earnestly commended.

"We desire to inform our friends and fellow-countrymen, that after attending several meetings held in our city, and after having maturely deliberated respecting the recent events and the present position of Italy, we have formed an Association for the purpose of throwing light and instruction into that interesting country.

"The motives which have induced us to take this step are:—

"1st. That sympathy which every citizen of a free Republic must feel with such of their fellow-creatures as are struggling to obtain blessings similar to those which we enjoy; together with our admiration of the Italians for their perseverance in a righteous cause, and our abhorrence of the cruel acts of their oppressors.

"2nd. The conviction that Popery is everywhere the implacable enemy of Freedom of Conscience, which is the main bulwark of our own Republic.

"3rd. The belief that the great antagonist of liberal institutions and of human happiness, is more easily assailable in Rome than in any other part of the globe, and that every blow dealt against Popery in its capital, is felt throughout the extent of its immense organization; whereas the shocks it may occasionally experience elsewhere, scarcely produce any impression upon its central power.

"4th. Because we consider it our duty, as members of the great human family, to assist our brethren to throw light into Italy.

"The method proposed by our Society to bring about the desired result is, to furnish the means of inundating the entire surface of Italy with small fly-sheets of a moral and religious tendency.

"Although we, as American freemen, most cordially sympathize with the Italian Patriots in their hopes of obtaining freedom and national independence, nevertheless our Society does not contemplate any direct action in that matter, but intends to limit itself to the SIMPLE PROPAGANDIST OPERATIONS.

"We warmly invite our fellow-countrymen, of ALL DENOMINATIONS, to rally round the BROAD PRINCIPLE of LIBERTY OF CONSCIENCE, and to form similar Societies in their respective cities and towns, that we may all coöperate in this GREAT AND SACRED CAUSE."

Cardinal Wiseman.

As this gentleman is attracting so much attention in the religious world, our readers will be pleased to learn something of his history.

Cardinal Wiseman is now in his forty-ninth year, having been born on the 2nd of August, 1802. He is descended from an Irish family, long settled in Spain. At an early age he was brought to England, and sent for his education to St. Cuthbert's Catholic College, Upham, near Durham. At the age of eighteen he published in Latin a work on the Oriental languages, and he bore off the gold medal at every competition at the colleges of Rome. The Cardinal went to England after he had reached manhood, in 1835, and in the winter of that year delivered a series of lectures on the Sundays in Advent. From the moment of his arrival he attracted attention, and soon became a conspicuous author and writer on the side of the Catholics. In Lent, 1836, he vindicated, in a course of lectures, delivered at St. Mary's, Moorfields, the doctrines of the Roman Catholic Church; and gave so much satisfaction to his co-religionists, that they presented him with a gold medal, struck by Mr. Scipio Clint, to express their esteem and gratitude, and commemorate the event. He was afterwards appointed president of St. Mary's College, Oscott, and contributed, by his teachings and his writings, very much to promote the spread of Roman Catholicism in England.

He was contributor to the Dublin Review, and the author of some controversial pamphlets. The Cardinal's second visit to Rome led to further preferment. He was made Pro-Vicar Apostolic of the London district, in place of Dr. Griffiths, deceased. On the death of Dr. Walsh, in 1849, he became Vicar-Apostolic of the London district. To him the Roman Catholic body acknowledges itself indebted for the completion and dedication of the cathedral in St. George's Fields. His success in negotiating the reëstablishment of the Roman hierarchy gratified his holiness. In a consistory held on the 30th of September, Nicholas Wiseman was elected to the dignity of cardinal, by the title of St. Prudentia, and was appointed Archbishop of Westminster. Under the Pope, he is the head of the Roman Catholic Church in England, and a Prince of the Church of Rome. As a cardinal, he has sworn temporal as well as spiritual allegiance to the Pope. Cardinal Wiseman is the seventh English cardinal—if he can be called English, having been born in Spain, and passed the greater part of his life in Rome—since the Reformation. The other six were Pole, Allen, Howard, York, (a son of the Pretender, who was never in England,) Weld, and Acton, member of an English family, long settled in Naples.

Ancient Irish Christianity.

(Concluded.)

The ancient Christianity of Ireland was not Romanism. It neither corresponded with the doctrines and discipline of the Papacy, nor acknowledged its supremacy.

From its beginning, through the age of St. Patrick and his immediate successors, and for several centuries afterwards, the Christianity of Ireland was distinguished by several points of known and avowed opposition to the peculiarities of Popery. This opposition became more defined and apparent as the Papacy developed its character, and as the churches of Britain and western continental Europe surrendered their liberties to its usurpations, and added its inventions to the ancient faith.

The independence and hostility of the Irish churches were, in some respects, carried to extremes; and so jealous were they of foreign authority, that even a chronological error, regarding the time of Easter, was pertinaciously adhered to, after a very general testimony against it, lest they should seem to admit the supremacy of the Papacy.

But, in truth, the claims of this supremacy had not yet been distinctly made, as they have since been urged upon the nations. The Church of Rome claimed, *in conjunction with the other ancient churches that had been planted by the Apostles*, a sort of precedence, and a right, as from capacity and the nature of the case, to inform and admonish other churches, which had been more recently formed.

This right had been generally admitted, and in some things it tended to secure unity, and to promote a spirit of fraternity amongst the scattered communities.

But when the pride of power, and the arrogant assumption of authority, incident to the prelatic office, was fostered in the Roman bishops, by imperial favor and political ambition, the bold pretence of ecclesiastical supremacy was conceded to "the head of cities," and the Pope was recognized as Vicar of Christ, the actuary of infallibility and its irresistible authority, the Prince of Bishops, the head of the universal church, God's vicegerent, and arbiter of spiritual mysteries!

Amidst the general remonstrance and complaint of the outraged churches, the voice of Ireland was heard clear, distinct, and emphatic, in a loud and long protest against the claims of the Papacy. It is remarkable that Roman Catholic writers are explicit and unanimous in showing that the Papal supremacy was not admitted in Ireland until the twelfth century, when an English Pope and an English monarch united to foist their joint impostures upon the degraded but reluctant churches of the western isle, and to break down the ecclesiastical independence which had so long thwarted the designs of despotism, and maintained the spirit of religious liberty. Dr. Lanigan is indignant at the "hypocritical pretences" of Adrian IV, in sanctioning the designs of Henry II upon Ireland, and praying for the success of his invasion of that country, as a means of "extending the bounds of the church," and "reforming the abuses" of the Irish churches, by establishing the Roman ritual and uniformity.

From many passages of this able Roman Catholic historian, as also from the explicit testimony of the venerable Bede, and others, it is evident that the partizans of Rome labored long to assimilate the ecclesiastical system of Ireland to that of England, in which the authority of Rome had been previously established.

Romanism in Ireland is the creature of English usurpation and Italian intrigue.

It is the badge of national degradation and foreign authority. It has been the source and cause of our greatest social evils, the parent and instigator of most of those national peculiarities by which Irishmen have been made contemptible curiosities in the eyes of the civilized world.

The political Protestantism that has been associated with England's misgovernment and mal-treatment of Ireland in modern times, has diverted attention from this more ancient outrage on her liberties; but the one has been simply a continuation or repetition of the other, so far as statesmanship is concerned. The king and the parliament of one age imitated the conduct of the king and the Pope of a former era; and in both cases religious pretensions were employed for purposes of carnal policy and ambition.

In reference to both these occurrences it was, that Edmund Burke uttered his famous sentence on the wrongs of Ireland: "No country, I believe, since the world began, has suffered so much on account of religion, or has been so variously harassed both for Popery and Protestantism."

We have noticed the testimony of Dr. Lanigan, regarding the corrupt motives and contemptible chicanery of Pope Adrian IV, in assuming to authorize his royal friend, Henry II, to invade Ireland for the benefit of the church. The same writer adduces abundant and conclusive evidence to show, that the Irish churches did not deserve the bitter reproaches which were heaped upon them by the advocates of the Papacy. It was, in fact, on account of their sturdy independence, and their long-cherished attachment to a simpler and more scriptural system, they were thus reviled; just as Pope Pius IX, and his apologists, now curse and slander the friends of liberty and Bible-reading in Rome.

Dr. Carew, of Maynooth College, very ably states the way in which one important part of the ancient system was set aside, after the introduction of the Roman plan, and at the same time he very clearly shows that the usage of the Irish churches had been more scriptural, as being according to the Apostolic model:

"The ancient discipline of the church of Ireland appears to have been very favorable to the erection of dioceses, which, if compared with the present Irish sees, were necessarily much more limited in extent. Nor was this discipline devoid of many peculiar advantages. For, each diocese being thus confined to a small territory, the bishop could, without difficulty, watch over and provide for the spiritual wants of the people confided to his pastoral care. The minute attention which each prelate was thus enabled to give to his flock, must have been productive of the most important advantages to a people who were only recently converted to the Christian faith. In effect, *the system which the Irish Church formerly adopted with regard to the erection of Episcopal Sees, was entirely similar to that which was followed in those Churches that were founded immediately after the time of the Apostles.* According to this system, every town where the converts of the gospel were numerous, was honored by the appointment of a bishop, who resided permanently there, and who devoted his pastoral solicitude exclusively to the care of its inhabitants. This ancient usage the fathers of the council of Sardica thought it necessary to modify. To maintain the respectability of the Episcopal order, the Council of Sardica ordered that, for the time to come, bishops should take up their residences only in the more important towns of the country to which they belonged. The ordinance was, however, only partially carried into effect, for some time after its enactment, and in various parts of the church the usage previously received continued to prevail. But, at length the wisdom of the rule laid down by the

fathers of Sardica began to be generally acknowledged, and the former system, regarding the multiplication of Episcopal Sees, was gradually abandoned.

"In his life of St. Malachy, St. Bernard complains in the strongest terms of the inconvenience that resulted from the extraordinary number of ecclesiastics who in his time exercised the functions of the episcopacy in Ireland. The inconvenience, he tells us, had then so much increased, that almost every church throughout the kingdom was governed by a bishop, whose care was thus confined exclusively to a congregation which could not have been numerous. At length the bishops who attended the Council of Kells resolved to remedy an evil, *which injured the reputation of the Irish hierarchy in foreign countries, and prejudiced the maintenance of discipline in Ireland.* A regulation was accordingly enacted by that Synod, that according as each of the assistant bishops in Ireland should die, his place should be supplied by a priest to be chosen by the Diocesan. By this arrangement every cause of complaint was, in course of time, effectually removed."

This case may be taken as a specimen of the way in which Rome trifles with Apostolic authority. The *wisdom* of "the fathers of Sardica," and the importance of raising the character of the hierarchy, are taken as paramount to the plain testimony of Scripture; and so, by human inventions, ecclesiastical ambition triumphs, and the institutions of ancient Christianity are set aside!

Dr. Carew gives us also, unwittingly, the most distinct testimony to the peace and purity of the Irish church, when most free from the connection and interference of Rome:

"The connexion that existed between Rome and the nations that composed her provinces, conferred on the ecclesiastical history of these nations an important advantage, of which the history of the Irish church but partially participated. It was ever the wise policy of Rome, to teach her dependant provinces to resort to the seat of empire for assistance in their emergencies. After the introduction of the gospel, Rome became at once the seat of religion and of empire. Here the Supreme Pastor of the Catholic Church fixed the Apostolic See —the centre and bond of Catholic unity and communion. The comparative facility of intercourse with Rome, which arose from her civil relations with distant regions, afforded to the Christians throughout the provinces an opportunity of holding intercourse with each other, and with the Roman Pontiff, the common parent of all the faithful. Of this intercourse, ecclesiastical history supplies ample testimony; and by its means, many circumstances connected with the annals of christianity in one country, were introduced into the ecclesiastical records of other kingdoms. The advantage of such intercourse, it has been remarked, the history of the Irish Church only partially enjoyed.

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"But the progress of religion in Ireland was rarely opposed by the sword of the persecutor, and the triumph of religion there was for the most part peaceful until the Irish people were gained over to the gospel.

"In another respect the circumstances attendant on the first progress of the Irish Church differed from those which ordinarily accompanied the growth of the gospel seed in other regions. While, in other countries, religion was oftentimes troubled by the dissensions of her children, in Ireland her peace was happily undisturbed by the abettors of heresy or schism.

"When christianity was first propagated throughout the nations of the universe, the humble condition of the chief ministers of the gospel made the potentates of the earth but little solicitous about the mode by which bishops or any other spiritual functionaries were

elected. But when kings themselves were enrolled among the followers of the Savior, the importance of exercising a certain control over ecclesiastical elections soon attracted their attention, and they became anxious that such clergymen only, as found favor with them, should be promoted to the Episcopal dignity. By this means they hoped to strengthen the stability of their throne, and to secure the support of an influential portion of the clergy in favor of the political measures which they desired to effect. The interference of the Sovereign on these occasions, prejudiced, not unfrequently, the liberty of the electors and the welfare of religion. Indeed, where such interference was permitted, it must have often occurred that the moral or literary qualifications of the candidate who was supported by the royal patronage, were either entirely overlooked or but partially examined. The tendency of the candidate's politics, or the influence of his family connections, were topics on which the Sovereign was more likely to desire information, than on matters which, in a worldly point of view, were of a speculative and subordinate character. The perversity of the system which allowed the monarch to interfere in the choice of those who were to be advanced to the highest offices of the church, was deeply deplored by such of the laity and the clergy as felt a lively interest in the welfare of religion.

"For a lengthened period the history of Europe contains little else than a painful detail of the struggles for superiority, which were carried on respecting this subject between the spiritual and temporal authorities. *Fortunately for the welfare of religion in Ireland, the peace of that country was not disturbed by such unworthy conflicts.*"

Thus coolly and simply do these eminent Roman Catholic writers show the free and prosperous condition of the ancient Churches of Ireland, when unconnected with the Roman See!

No mention of any of the peculiar doctrines or usages of modern Romanism can be found in the authentic remains of St. Patrick, and the other most ancient and eminent of the Irish saints. Dr. Lanigan repudiates as "absurd trash," "ridiculous stuff," "the inventions of later times," &c. most of the legends about St. Patrick. Dr. Carew fairly abandons the pretence of St. Patrick's appointment by a Pope, and shows that "the implied sanction of the Apostolic See" was all that was "then deemed necessary," as it was not then considered "necessary to refer to the Supreme Pontiff on every occasion in which *the present usage* prescribes a recurrence to his authority."

He also details the deliberate departure of the Romish hierarchy from the institutions of the Apostles, and admits the happy state of the Irish churches when free from foreign dictation, and guided only by the word of God.

These admissions should teach all intelligent Irishmen how to estimate the character of Romanism; and they certainly show that our national as well as our spiritual interests demand the abandonment of this imposture, and a hearty adherence to the pure and simple doctrines of ancient Scriptural Christianity.

Roman Catholic clergymen, in Dublin and in the South of Ireland, have frequently been invited, in the columns of the Newspapers, to defend the claims of the Papacy, as impugned in the following propositions; but they have invariably shrunk from the discussion.

1. "The ancient Christianity of Ireland was essentially different in many impor-

tant particulars, both as to doctrines and institutions, from the modern Church of Rome; and more substantially agreed with what are now regarded as the distinctions of Protestantism.

2. "The ancient Irish Churches did not maintain the infallibility and ritual uniformity of the Church of Rome—the supremacy of the Pope—the celibacy of the clergy—auricular confession—priestly absolution—transubstantiation, and other tenets of modern Romanism. During several centuries of their freedom and comparative purity, they resisted the encroachments of Rome, and exercised popular rights in ecclesiastical affairs.

3. "It cannot be proved that St. Patrick, St. Columbkill, and the other most illustrious saints and scholars of Ireland, through whom she acquired her fame for piety and learning, were bound by the authority of the bishop of Rome. The occasional intercourse of Irish ecclesiastics with the Church of Rome, and other communities, was such as now takes place between independent Protestant Churches, when no supremacy is recognised or claimed.

4. "The ancient history of Ireland, as given by Roman Catholic writers, exhibits a state of religion indicative of a transition from primitive purity to comparative degeneracy, and affords many evidences, corroborative of the testimony of general ecclesiastical antiquity, that *ancient Catholic Christianity was substantially identical with what is now designated Protestantism.*

5. "The dogmas of the Pope's supremacy, and the infallible authority of the See of Rome, were established in an age of ignorance and declension, by the united intrigues and usurpations of an English Pope, an English monarch, and foreign ecclesiastics. The decisions of the first councils that established them were opposed and despised by the most of the Irish Clergy; and all patriotic and enlightened Irishmen should now repudiate these pretensions as unscriptural and unreasonable—alike subversive of the true principles of Christian charity, religious liberty, and political rights."

Religious Denominations in the United States.

No. IX.

Minor Presbyterian Churches—Reformed Presbyterian Church.

The next, in the order of time, of the Minor Presbyterian Churches in the United States, is that of the Reformed Presbyterians; or Covenanters, as they are more frequently called in some parts of the country.*

This Church is mainly composed of the descendants of the persecuted Presbyterians in Scotland, who refused to accede to the Erastian "Settlement of Religion," at the Revolution of 1688, and who, in that country,

* In Scotland they are often called *Cameronians*—much oftener than with us.

still maintain a practical dissent from both Church and State, on account of existing evils.

As the views entertained by this Church on several important points of doctrine and practice are frequently misunderstood, we quote, from a distinguished writer belonging to it, a brief statement of those views, which have been considerably modified since the formation of the Church in this country.

"Reformed Presbyterians have been regarded as entertaining certain peculiar opinions on the subjects of slavery, psalmody, communion, civil government, and covenanting. With regard to *slavery*, the principle which they hold is, that the purchase, sale, or retention of unoffending men of any part of the human family, as slaves, is a moral evil against which the Church of God should bear a pointed and active testimony. And in carrying this principle into practice, it was enacted by the highest judiciary of the Church, in the year 1800, and when a large proportion of her members resided at the South, that no slaveholder should be retained in the communion of the Reformed Presbyterian Church. Upon this principle she still continues to act.

"On the subject of *psalmody*, the sentiments of the Church are thus expressed: 'Singing God's praise is a part of public social worship, in which the whole congregation should join. The Book of Psalms, which are of divine inspiration, is well adapted to the state of the Church, and of every member, in all ages and circumstances; and these Psalms, to the exclusion of all imitations and uninspired compositions, are to be used in social worship.'

"On the subject of sacramental *communion*, the principles of the Church are, that such communion is the most solemn, intimate, and perfect fellowship that Christians can enjoy with God and one another; that when Christians are associated together in a church state, under a definite creed, communion in the sacraments involves an approbation of the principles of that creed; and that as the Church is invested with authority, which she is bound to exercise, to keep the ordinances of God pure and entire, sacramental communion is not to be extended to those who do not approve the principles of the particular church, or submit themselves to her authority.

"The position which the Reformed Presbyterian Church in the United States is understood to occupy towards the government of the country, is simply this: Believing that a representative democracy is the ordinance of God, she approves of its republican form and character; she perceives no moral evil in its constitution; but she insists that no immoral man should be invested with office; that the Bible is the rule of official administration as well as private conduct; and that civil rulers, in common with all other

characters, are responsible to JESUS CHRIST, as the 'Prince of the kings of the earth, and Governor among the nations.' "*

In other respects than those above designated, it is sufficient to state generally, that the Reformed Presbyterian Church is, as to doctrine, strictly Calvinistic; and as to Church government and order of worship, Presbyterian. Her ecclesiastical standards, subordinate to the word of GOD, are the Westminster Confession of Faith and Catechisms, and her Declaration and Testimony, third edition, 1843.

As early as 1752 some Reformed Presbyterian congregations had been formed in North America; but owing to various hindrances—partly arising from distance from Scotland, and partly from the troubles which afflicted the country during the era of the Revolution—this Church did not assume a regular organization until the year 1798; when "The Reformed Presbytery of the United States of North America" was constituted in the city of Philadelphia.

On the subject of the division which occurred in this Church seventeen years ago, we quote again from Dr. M'Leod: "Some Reformed Presbyterians have, from time to time, entertained the opinion that the Constitution of the United States is essentially infidel and immoral; and that, therefore, they should be dissenters from both. And, principally on the ground of maintaining this opinion, in the year 1833 a number of ministers, with adherents, seceded from the General Synod of the Church, and formed a separate organization." It may be well to add, that these opinions on the government of the country are, at least now, by no means universal in the seceding body. The difference referred to, however, introduced at the time what has been called the New Light controversy; and resulted in a division of the "Old Synod," and the formation of a "New Synod," which still maintains a separate existence.

This controversy has been distressing to the Church, and has crippled her exertions. Yet both synods have displayed no little energy and activity; and both are increasing in the number of their churches, ministers, and members. The Old Synod—which is also styled the "General Synod"—has at present 6 Presbyteries, 43 ordained ministers, 10 licentiates, 20 students of Theology, 63 organized congregations, and 6,800 communicants. Three of the ministers are missionaries to the Heathen, and form, with Elders, the Presbytery of Saharumpur, in Northern India. This Synod acts, in supporting Foreign Missions, with the Board of the General Assembly of the Presbyterian Church. A Theological Seminary has been sustained by

* The Rev. J. N. McLeod, D. D. in an article on the "Reformed Presbyterian Church," in Rupp's History of Religious Denominations. We have materially abridged the passages quoted.

the Reformed Presbyterian Church at the city of Philadelphia since the year 1809, and is under the direction of the Rev. Samuel B. Wylie, D. D. and the Rev. T. W. J. Wylie, Professors. The Synod, at its last meeting, established another seminary for the West, at Xenia, in Ohio, and appointed the Rev. G. McMasters, and Rev. H. McMillan, Professors.

The aggregate of funds expended for the three objects of Missions, Seminary, and Publication, by this Synod, from October 16th, 1848, to May 20th, 1850, is $7,012 15.

The other Synod, called by way of distinction "The Synod of the Reformed Presbyterian Church in North America,"* has also steadily advanced in strength and influence; and had, as long ago as 1844, as many as 33 ordained ministers, 5 licentiates, 50 organized congregations, with numerous small societies, and nearly 6000 communicants. It had also a Theological Seminary at Alleghany Town, in Western Pennsylvania, (under the direction of Rev. Dr. James R. Willson, and Rev. Thomas Sproull,) in which were 14 students. This Synod has missionaries in the West Indies; making St. Thomas the centre of operation.

The entire body of the Reformed Presbyterians in the United States embraces, therefore, about 80 ordained ministers, 15 or 20 licentiates, 35 students, more than 100 organized churches, and about 12,000 communicants.

This small but highly respectable body has not been deficient in men distinguished for ministerial gifts and extensive learning. The late Drs. Alexander McLeod and John Black ranked with the first divines of our country. And it has at this time a goodly number of excellent men in its pulpits and in its chairs of Theology.

Gibraltar.

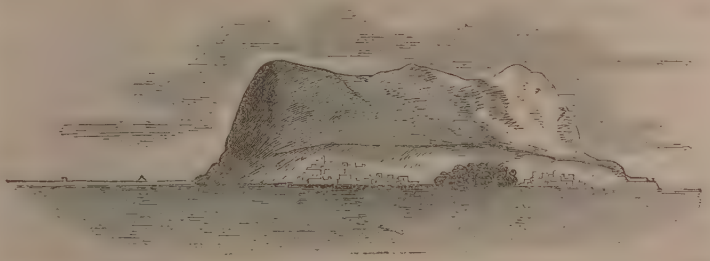
We have thought that our readers might be pleased to see an engraving which would give a view of the celebrated locality spoken of in the preceding Letter to Dr. Candlish. We have, therefore, caused the Rock of Gibraltar and the City, together with an outline of the Straits, to be represented on the opposite page. A brief notice of this remarkable place is all that we can now attempt.

The Straits of Gibraltar are thirty-six miles long, and, in the narrowest part, twelve miles wide.† As one is about to enter the Mediterranean Sea, the beautiful Bay of Gibraltar opens upon the left or Spanish side. This sheet of water is eight

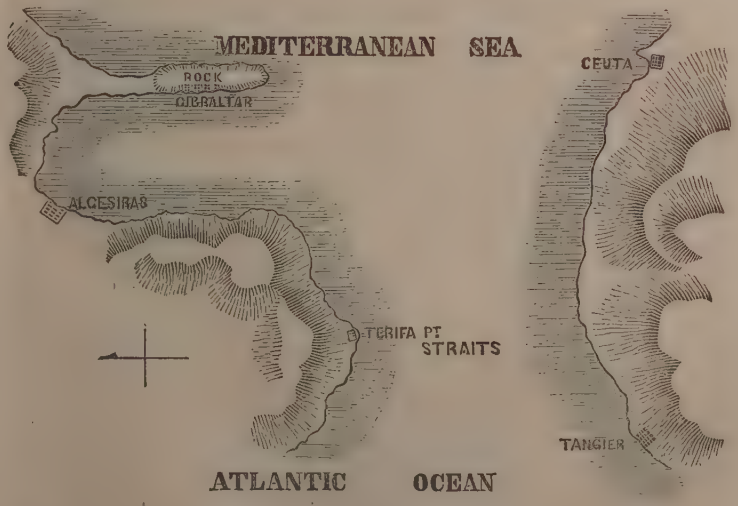
* We understand that the Reformed Presbyterian Synod of Scotland, in its correspondence with the two Synods in this country, styles one of them (the Old Synod) "The General Synod of the Reformed Presbyterian Church in North America," and the other (the New Synod) "The Synod of the Reformed Presbyterian Church in North America."

† The narrowest part is opposite Terifa Point—not far from midway up the Straits.

miles long from north to south, and five wide. A peninsula, of the same length, and varying from half a mile to a mile in width, separates this Bay from the Mediterranean. On the southern end of this peninsula stands the Rock of Gibraltar. It is three miles long, and from a half to three quarters of a mile in width. The northern end—facing Spain—is perpendicular; as is also the eastern side, against which the waves of the Mediterranean dash. On the western side the Rock is also almost per-



pendicular towards the top; but slopes down from the elevation of five hundred or six hundred feet to the Bay. At the foot of this slope lies the city of Gibraltar, extending more than a mile from the northern end of the Rock southward, along by the edge of the Bay. It is a very narrow city; there being scarcely room for more than one or two streets between the Rock and the water. Many of the cross streets,



which are narrow, run up the slope of the Rock as far as it is possible to build houses. In some cases these streets are "ramps," and have steps, instead of being inclined planes.

The summit of the Rock varies from about 1450 to 1550 feet in elevation. It consists of a rocky ridge, of but a few feet in width, and is like the upper portion of the roof of a house. Towards the southern end there is a rapid slope down to a *plateau* of a few acres in extent of a level, rocky surface, called *Windmill Hill*, elevated from three hundred to four hundred feet above the sea. Then there is an almost perpendicular descent to another plateau, eighty feet above the sea, which forms the extreme southern part of the Rock, and is called Europa Point. There stands the light-house, which is so important an object to the mariner who passes the Straits.

There are many cannons near the water at Europa Point; many along the Bay shore from Europa Point up to the northern end of the Rock. There are also many on Windmill Hill; whilst there are strong batteries on the western face of the Rock above the city. But the most astonishing portion of the fortifications are to be found in the northern end—which is perpendicular—of the Rock. At the height of several hundred feet there are *galleries* made in the Rock, out of which large cannons point through the port-holes towards Spain. There are two or three cannons, for making signals, on the top of the Rock. It must have cost no inconsiderable labor to drag them up there. There were 840 pieces of ordnance mounted, and in the best order, when we were there in the autumn of 1846; and the extension of these works was prosecuting with vigor.* It is the intention of the British Government to have one thousand pieces mounted. A garrison of five or six thousand men, well provisioned and well commanded, might bid defiance to any force which could be brought against the place.

The population of the city—consisting of English, Spaniards, Moors, Italians, Jews, &c.—is nearly twenty thousand; the garrison is usually about five thousand strong.

North of the Rock a low, sandy isthmus, four or five miles long, and from half a mile to a mile in width, extends to the mainland. The English hold a mile of this isthmus; then comes the "Neutral Ground," and then the "Spanish Lines." North of this isthmus rise up the bold and lofty mountains of Spain, which, extending round the head of the Bay, form also its western coast.

From this brief description, aided by the diagram, we trust that our readers will obtain something like an adequate idea of this wonderful Rock; which seems, as seen from afar, to resemble in form an immense whale, or some other monstrous beast, which has raised its huge back and sides up out of the sea, as well as of the environs. We know of no spot in the world that is so interesting as a stand-point as Europa Point. Facing the south you have Africa before you—dark, savage, barbarous, ignorant, Pagan and Mohammedan; the abode of manifold debasing superstitions, cruelty, rapine, war, slavery, and every other evil which can afflict humanity. Behind you lies Europe, with its civilization, its arts, its science, its wealth, its commerce, its cities, its Christianity. What a contrast!

The Rock of Gibraltar was the Mons Calpe of the ancients. It was one of the *Pillars of Hercules* of Phœnician story. But neither the Carthaginians, nor the Romans, nor the Goths, attempted to fortify it, or even to settle on it. In the eighth century of the Christian Era, a Moorish chief, Tarif Ebn Zarca, with a large army, landed

* Not only were many of the soldiers at work (for which they receive extra pay) upon them, but several hundreds of convicts from England.

on or near this spot, and commenced a fortification. In the Arabic language it was called *Gibel Tariff*, or Mountain of Tarif. Hence is derived the name of Gibraltar. The Spaniards reconquered the Rock from the Moors in the fifteenth century. The English, under Sir George Rooke and the Prince of Hesse Darmstadt, took it from the Spaniards in the year 1704, and have held it for almost 150 years. The Spaniards have made many attempts to recover the possession of this important place, but all have met with signal defeat. The last and most formidable of these attempts was made in 1779–83; a siege of four years. On the 13th of September, 1782, a tremendous attack was made by sea and land. The scene was terrific. The red-hot shot of the garrison, (consisting of seven thousand men, commanded by General Elliot,) destroyed the ten large floating batteries, and many ships of war in the Bay; whilst the batteries on the isthmus were all silenced by the numerous guns brought to bear upon them from the northern end of the Rock. During a period of nearly seventy years England has held unmolested possession of this "Key of the Mediterranean"—nor is it likely that she will be disturbed; for the place is probably as near to being impregnable as any place in the whole world.

Christendom Abroad.

No. IX.

HOLLAND.

We come now to speak of Holland, whose inhabitants are nearly all of Teutonic origin, and possess, in the main, the elements of a Teutonic character.

The Hollanders, like the other nations of the Teutonic and Gothic races, seem to have had a much more serious nature, and deeper piety of spirit, whilst they were Roman Catholics, than did the Celtic and Latin people—the French, the Italians, the Spaniards, and the Portuguese. Even before the Reformation there were not wanting in Holland men who were greatly dissatisfied with the state of things in the Church, and sighed for better days. Holland, too, felt the quickening influence of the "Revival of Letters," which prepared the way in Western Europe for the glorious work which Luther, Melanchton, Zwingle, and other Reformers were raised up to prosecute.

The doctrines of the Reformation early spread in Holland, or the northern portion of what was once the Netherlands—the country around the mouths of the Rhine and the Scheldt. This was natural enough; for it borders on Germany, and its learned men imbibed the opinions of Luther and the other great writers among the Reformers, through the medium of the Latin language, which they so generally employed.

At that time all the Netherlands were under the government of Spain, whose king was also the Emperor of Germany, under the name of Charles V. The seeds of Reformation were widely scattered, by one cause or another, over all that country; nor were they long in germinating, and in producing an abundant harvest. Nor was it long till difficulty arose. The bigotted government of Spain was not likely to allow

the Reformation to gain ground in the Netherlands without making an effort to destroy it. The Spanish yoke was already very oppressive; and it only required the religious element to arouse the down-trodden people to an effort to throw it off. That effort was made; many distinguished men putting themselves at the head of the movement, influenced by the desire, for the most part, to liberate themselves from the double despotism of the prince and of the priest.

The war was unfortunate in the Southern Provinces. Egmont and Hoorm lost their heads on the scaffold in front of the Hotel de Ville, at Brussels. The case was different in the north. There the great Prince of Orange, who had been the Secretary of Charles V, and had learned the Truth from Luther and Melanchton, when in Germany with his imperial master, put himself at the head of the Protestants, and carried their armies victoriously through many a battle. And although he fell (in September, 1584) by the hand of the assassin, Melthazar Gerarts, in the city of Delft, his son Maurice carried the Hollanders so far through that long and dreadful war, that their country being rid of the Spaniards, and having heartily embraced the Reformation, entered upon that wonderful career of prosperity which she continued to enjoy for more than two centuries, under republican institutions.

It was the glory of Holland, that she early adopted opinions far in advance of those which prevailed in other countries, in regard to religious liberty. She opened her gates to those who, in other lands, suffered for conscience' sake. And there flocked to her cities and villages persecuted Protestants from Scotland and England, from France, from Germany, from Italy, and from Spain. Many thousands of Huguenots found an asylum there upon the Revocation of the Edict of Nantes. These persecuted ones brought with them whatever of riches they could carry with them—they brought their industry, their enterprise, their sound morality, their fervent piety, and their enlightened zeal. They were a great blessing to that land.

Probably no other Protestant country has produced so many able theologians as Holland, in proportion to its extent and population. For a long time they wrote in the Latin language—a language of which men of learning in that country have still a profound knowledge and great skill in using. We have every reason to believe that there was much piety in the Protestant Churches in Holland in the 16th, 17th, and 18th centuries. There were causes, however, that soon began to operate, which ultimately led to a sad decline of spiritual life, and of sound doctrine. We shall mention a few of them.

1. The union of the Church and State was so intimate as to enable and induce the latter to interfere too much in sacred things. Political parties, therefore, more or less, affected the Church, and exerted a very disastrous influence upon it. This was seen in the great controversy between Gomaz and Hermann (Arminius) and their followers, in the early part of the seventeenth century, which led to the holding of the Synod of Dort, in the year 1718. The Orange party, overwhelming in numbers and in influence, inasmuch as the Government was with them, espoused the orthodox or Calvinistic side (that of the Gomarists) in this controversy; the Anti-Orange faction, embracing some of the greatest men in Holland, took the side of the Armenians. The controversy proceeded to great lengths. The Government imprisoned, and afterwards banished, the illustrious Grotius, and brought the excellent old John Barneveldt to the block. In all this religion and politics played almost an equal but most deplorable part.

2. The great commercial spirit of the people led them to undertake vast enterprizes. Wealth flowed in upon the nation on all hands. Numerous and distant colonies were planted, and the love and pursuit of gain greatly interfered with the progress of vital piety. This was seen, felt, and deplored by the Puritans of England who took refuge in Holland, and afterwards became so widely known as the Pilgrim Fathers of New England. It was one of the reasons which made them desire to quit Holland, and find a home in this New World.

3. But most of all did the long-continued and dreadful wars in which Holland was so often engaged with England and France, injure the cause of true religion in that country. These wars could not be otherwise than disastrous to the interests of the Gospel. What Protestant can read the accounts of these wars between Protestant England and Protestant Holland without tears? They were eminently injurious to the best interests of both countries; and yet the difficulties which led to them might have been easily adjusted by negociation or arbitration, if there had been such a spirit of kindness existing on both sides, as Christianity demands. In this respect we cannot but think that some progress is making in our days. We cannot but hope that the great Protestant nations of Britain and America are disposed to pursue such a course in this respect as will be equally honorable to them and instructive to others. This will certainly be the case, we think, if the Christians of both do their duty—as we believe they are disposed to endeavor to do.

(To be continued.)

The Decline of Popery

Dr. Murray's able Discourse at the Broadway Tabernacle, on the 15th of January, has been published and widely circulated from the press of the Messrs. Harper. The favor it received at its delivery, from a vast audience of respectability and intelligence, sufficiently indicated how timely was the subject, and how appropriate the treatment of it. There is more, however, than a popular harangue, in this pamphlet. The wit and learning of Dr. Murray would be expended to little purpose in refuting the palpable puerilities of Bishop Hughes, and anilities of Pius IX. But as a hopeful and manly statement of the progress and prospects of pure Christianity in the world, attested by history and present observation, it is well calculated to do great and lasting good.

Romanism among the Cannibals.

The bitter hostility of Romanism to the Gospel, is sometimes manifested in a striking way in its foreign missions. The Feejee Islanders, but a few years ago, plunged in the debasement of idolatry and cannibalism, are gradually coming, under the influence of the English Wesleyan missionaries, to a knowledge of Christianity and civilization. Recently, the King of Lakemba and the adjacent islands, has been

brought to a profession of the Christian faith; and his whole people, led by his example, have embraced it likewise. The progress of light and truth is rapid; and it is to be hoped that the Feejee, like the Sandwich Islands, will, before many years, witness the glorious triumph of the Gospel of peace. But this will be in spite of the indefatigable efforts of the Romish priests, who are also laboring there. A recent letter from a missionary at Lakemba, says:—"The Papists tried every manœuvre to gain the King; but in vain. They are now using every means in their power to win him over to them, *or turn him back to heathenism* (!) The LORD rebuke them! Glory be to his name, he has done so. Every attempt they make to propagate their system turns against them. Because they cannot succeed, they have tried what effect intimidation would have; but it is all fruitless. They have told the people, that a *French man-of-war* will soon be here, and then they shall be punished for rejecting the Romish religion; and that the whole of their books, including the Bible, (their great enemy,) shall be collected together and burned. They however generally find us at hand, to correct any unfavorable impression they may make; and, by the blessing of GOD, every thing they say and do is rendered futile." Such is Romanism among the Cannibals!

WM. HALL & SON, 239 Broadway, are publishing "The Devotional Sacred Music of America;" consisting of the popular psalm and hymn tunes, arranged in parts, with accompaniment. The form and arrangement of this edition of sacred music are certainly much more convenient and agreeable for social use, than any that we have seen before. The sheets are sold separately, each containing two melodies.

Our Own Operations: Home Field.

Missions among the Irish.

IN THE CITY OF NEW-YORK.—One of our Irish missionaries in this city reports: "My efforts during the past month have been, thank GOD, far from discouraging. Several Romanists, to whom I had given copies of the New Testament, are, I find, studying the word of divine truth closely, and are fast losing their bigoted attachment to Popery. One of these is a young man, who, after a careful investigation of Holy Scripture, has abjured Popish errors, and has recently united with the *** street Methodist Church. I visit his house regularly twice a week; we invite his Roman Catholic neighbors to come in and listen to the reading of GOD's word. Four or five of them

attend. We, however, suffer some inconvenience from two or three Romanist families, who make every effort to disturb our little meetings.

"I also visit the house of a pious Protestant in Avenue ****, where several Roman Catholics are accustomed to assemble, and form another very interesting prayer-meeting. One of these, a very intelligent young man, is about bidding a final farewell to the Pope's religion. It was but yesterday that I visited an intelligent and highly respectable young woman, who has, happily, just shaken off the errors of Popery. It was not until very recently that I discovered that there had been in this city so great a number of happy conversions from Romanism. Turn where you will, you find them; while the great majority of reflecting Romanists are uneasy, and dissatisfied with the doctrines of their church.

"I am busily employed in collecting a number of Roman Catholic children into a Sabbath school. There are already some twelve to begin with; and nothing is wanting but a suitable place to assemble them in. Our brother *** is also, as you know, successfully engaged in a similar undertaking, although recently seriously disturbed by the Romanists."

Another missionary states that he has commenced a prayer-meeting in a street which he names, and has met with good success. He mentions two individuals in particular, whom he is in the habit of visiting for religious conversation; the one, a young man of some literary attainments, who has been led under his influence to renounce Romanism; and the other, who is still under religious instruction, and is similarly disposed.

Oswego, New-York.—Our missionary at Oswego writes: "Our meetings in this city are daily growing in interest. In consequence of the protracted snow-storm, I have been reluctantly compelled to give up for the time the meetings which I have held at various places in the country; but I intend, if the Lord permit, to reopen them as soon as the weather becomes favorable."

New Haven, Connecticut.—The laborer stationed here reports: "I am happy to say that in every visit made I have been very kindly received, and treated with all respect. I think it would be desirable soon to open some place for preaching here; as, besides the Roman Catholics who might be induced to attend, there are a number of Protestant Irish people who have just as much need of hearing the word of God."

Providence, Rhode Island.—"Our weekly meetings have been well attended, and in some cases with much interest. The sphere of usefulness

seems also to be extending. I have received an invitation from the village of ***, to visit and address the Roman Catholic population there; which I hope soon to do." Our missionary holds three prayer-meetings weekly in different localities.

In the City of Boston.—Our laborer in Boston has visited, in the past month about thirty families whom he had not visited before; and in most cases has had opportunities of religious conversation, and of reading the Scriptures. He mentions several interesting instances; among them that of a Roman Catholic servant girl, who has attended his meetings with regularity, and has recently begun to frequent the Protestant worship. He finds that in the majority of cases his visits are welcomed by persons who, nevertheless, could not be induced to enter a Protestant church. "Many poor souls, indeed, would never be privileged to hear the glad news of the Saviour, except through such agency as is employed by your invaluable Society, which has so wisely adapted its operations to suit the circumstances of this unfortunate class of our fellow-men."

German Mission at Buffalo, New-York.—"I am happy to tell you," says our German missionary at Buffalo, "that in spite of obstacles, the work of evangelizing the Romanists is prospering. The Lord has blessed my labors in some degree; though not many, yet several families and young men have abandoned the Romish Church, and have connected themselves with us as regular and attentive hearers of the word, and humble believers in the Lord Jesus Christ. For the last two months a large number of Romanists have frequented our Sabbath evening services. The prayer-meetings are better attended. The Sunday-school is prospering; our American friends are indefatigable in teaching the children, and the men and women. It is truly encouraging to see the zeal of both teachers and scholars."

French Mission in Rhode Island.—Our missionary among the French Canadian population of Rhode Island reports: "I find a large and increasing Canadian population in this valley. I am able to have access to considerable numbers as I go from place to place. It is not to be expected that much can have been accomplished in the very limited period that I have been employed upon the mission; but awakenings and conversions have taken place; deeper feeling is evinced at this time than ever before; and, as the spring opens, I purpose to extend my labors to regions adjacent, where sheep without a shepherd are scattered; so that on the whole the prospect is increasingly favorable."

Foreign Field.

FRANCE.

Missions in Provence.

Brignoles.—The following is from the Rev. Mr. Rouaze, our missionary at this station. "Our late meeting for conference and prayer was a delightful and profitable one. All our fellow-laborers from Cannes were present. Brother Boissier made known to us the state of the work at Antibes; and I in turn reported progress in the field intrusted to my care. I spoke of the encouragements which the Lord has furnished us in this region; and also of our trials and afflictions. All who were present appeared to derive benefit from the occasion.

"I visited Antibes in company with Mr. Boissier. We went through the town, passing from door to door; and conversed with individuals on the public squares and in the streets, addressing them on the interests of their souls, and inviting them to our meetings. In the evening we were glad to see about one hundred hearers gathered together. I preached to them from John 3: 16, 17; proclaiming free salvation through Christ. Great attentiveness was manifested; and I trust a good impression was made. The movement at Antibes seems to be similar to that in other localities: there is considerable excitement and enthusiasm at first; but then follow persecution and reproach for the sake of Christ. The Nicodemuses stand aloof, and only a few remain, who steadfastly pursue the path of Christian experience. O that God would fructify the seed of his word, so plentifully sown! Truly his Gospel is to be preached for the salvation of some, and the condemnation of others.

"I stopped awhile at D———, and visited a number of families; the majority of them nominal Roman Catholics, but no longer in connection with their church. I met with the Bible in the houses of some. I was permitted to make a few remarks of a nature to incite them to love and obedience; and held a little meeting of ten or twelve, who appeared to be greatly gratified, begging me to repeat my visit, in the hope that this small number may increase. It is impossible to hold large meetings in this town. The police follow us with great tenacity, under the pretence that we are Socialists; though our services are of a strictly religious character."

Mr. Rouaze adds that the law-suit in the case of colporteur Regamy, who, it will be remembered, was arrested for circulating controversial tracts, is now in progress; and that the "Chamber of Council" have decided that there is ground for a process against the publishers of these tracts. "Such a process," says Mr. Rouaze, "will not affect Regamy, whose course was

strictly legal and regular; but it tends to nothing less than withdrawing from us the right of controversy: for in case the suit should prevail, the police will be authorized to seize every publication which they may consider detrimental to the church of Rome."

La Mothe.—Mr. Vasserot, Bible-reader at this station, continues his labors there, and in the vicinity; reading the word of God to every individual to whom he gains access. We give an incident from his journal, which exemplifies the piety and simplicity of this zealous laborer. "Returning from Beausobre to Montpellier, in the railway train, I found myself seated opposite a young soldier. Our fellow-travellers were all engaged in political discussions, or trivial conversation; but the young soldier took no part in either. Noticing this, I remarked to him, 'Since these persons are occupied with their favorite themes, would you like to spend a little time with me in reading the word of God?' His countenance brightened up with pleasure, and he replied: 'I should be happy to do so; for I have a copy of that good book in my knapsack; and ever since I received it at Marseilles, I have read it daily, notwithstanding the ridicule of my companions.' Hereupon I read aloud the ninth chapter of St. John. All the passengers around us listened with attention; several, even, expressed their approval. Thus the Lord opened for me a door of usefulness, giving me an opportunity of speaking about the Saviour, and his love for sinners. Meanwhile the soldier had covered his face, and was wiping the tears, which flowed abundantly, from his eyes. He said to me: 'My brother, I needed just such a companion; your words have entered into my heart.'"

The labors of Vasserot are not confined to announcing the Gospel to the unconverted, but consist also in instructing and encouraging the small bands of pious persons at La Mothe, Cabrières, and other neighboring towns. This work is much needed, and has been greatly blessed of God; and we may state that this humble laborer, with all his simplicity, is performing earnestly and intelligently the duties of a missionary and a pastor.

The converts at La Mothe are growing in spirituality and in the desire to glorify God by their lives. At Cabrières the congregation has so increased as to fill the place of worship to overflowing. The way seems to be preparing for an important movement in that place.

Missions in Auvergne.

Thiers.—Our evangelist, Charbonney, writes: "The work at Thiers is spreading; our new converts, by their zeal and steadfastness, have aroused the older ones; and now all of them are actively engaged in laboring to promote the Gospel around them. Our meetings are largely attended; and I

hope soon to announce to you an increase in the numbers of our converts. Could we but have a convenient and spacious place of worship, we should see our congregations greatly increased; but in the meanwhile it is encouraging to find that a great many, who do not yet come to the meetings, are reading with avidity the word of GOD."

No occasions are more favorable for sowing the good seed of the word than the funerals at which our missionaries are sometimes called to officiate. Of such an occasion, Charbonney says: "The LORD has granted to one of his servants a happy deliverance. Our sister N——, after seven years' suffering, has gone to be with her Saviour. She has left two children, and her husband, a man of exemplary piety. This brother has manifested a remarkable degree of resignation and meekness; and has been enabled to glorify his Master in the eyes of all around him. Throughout his long trial, no murmur or complaint was heard in that house; but only words of gratitude and praise. Even the Roman Catholic neighbors say of him—'That man is a saint.'

"On the day of the funeral a singular incident occurred upon our arrival at the burying-ground. A woman, who was passing by with a bundle of clothes, began to abuse us; a man standing behind her ordered her to be silent; and as she turned round to see who was addressing her, she fell down and broke her leg. The bystanders seemed to regard this accident as a judgment from GOD.

"On reaching the grave our brothers and sisters formed a circle around me: behind us stood a large crowd of spectators. The LORD enabled me to speak with energy and earnestness, from the text, 1 Cor. 15: 20; and after singing the hymn, '*Non, ce n'est pas mourir*,'* we closed with prayer. The people listened with deep attention."

Missions in the Loire.

ROANNE.—Mr. Goulard, evangelist and teacher at Roanne, reports: "I had a conversation some days since with a man who has hitherto been an avowed infidel and scoffer; but who is now under the influence of deep religious convictions. As I spoke to him on the duty of repentance, and the love of GOD in CHRIST, he listened with the utmost attention, and wept much; expressing the fear that GOD could not forgive one who had been so great a sinner. I lent a Testament to a woman; she is so much impressed with its beauty, that she collects her neighbors every evening to read to

* We have in some of our hymn books a beautiful translation of this hymn; commencing, "It is not death to die."

them. Nevertheless, so strong are the prejudices which prevail against us, she has not yet become willing to attend our meetings.

"There are many ignorant persons here, who really look upon us as a species of sorcerers. A few days since I was inquiring the address of a friend from a poor woman, who trembled and shook with fear as she gave me the direction, thinking that perhaps I might do her some mischief, or draw her by magic into our religion---as they express it. You will appreciate the difficulty of reaching such individuals.

"One of my pupils, a young girl of thirteen, has just died in the Lord, I have reason to hope. Her prayer during her sickness was, that her Saviour would take her to himself. When asked whether she was afraid to die, she replied, 'No; for I know that I am going to Jesus, who died for me.' The parents, who had hitherto appeared somewhat indifferent to the Gospel, have now come forward openly in favor of it. They shrink from no opposition, and declare to all who will listen to them what are their hopes of salvation."

St. Etienne.—Our evangelist Vernon reports that the aspect of things at St. Etienne continues to be favorable. He mentions a decided progress among the members of his little flock. Spirituality is increasing, and brotherly love, the bond of union, manifests itself in a very pleasing manner. The members have recently formed themselves into a church, and elected their officers. Mr. Vernon states that the meetings are always well attended on Sundays; and frequent accessions to the congregation take place. In every respect the work at St. Etienne seems to be advancing in a most encouraging manner.

Notices of Books.

The Principles of Geology Explained, and viewed in their relations to revealed and natural religion: by Rev. David King, D. D. Glasgow. New-York: R. Carter & Brothers.

The exhibition of the concurrence of modern scientific discoveries with the long-attacked declarations of Scripture, is a work in which Christian learning and talent are nobly employing themselves in our day. We are thankful for such treatises as this; and we are glad, too, that popular taste and intelligence among us warrant the republication of them here. In style and method Dr. King's work is suited to interest any class of readers; while it bears the stamp of intellectual vigor and extensive research.

Memoirs of John Summerfield: published by the American Tract Society.

This is a neat yet cheap edition of a biography which deserves, from its interest and utility, the wide circulation which this Society can give it.

The Conversion of Mrs. Little: by John Little. American Tract Society. A narrative of Christian experience, and particularly of the circumstances of a Christian death

New Cobwebs to Catch Little Flies. R. Carter & Brothers. This little volume is designed as the sequel to one long a favorite in the nursery. The dialogues and anecdotes contained in it are of a simplicity adapted to the age for which it is intended; and we are pleased to notice in them a recurrence of religious sentiments, in which the former book was deficient.

Hymns for Infant Minds: by Jane Taylor. Same publishers. Another of the classics of childhood; and one which will long preserve the rank it so well deserves among them. Like the work last mentioned, it is illustrated with appropriate wood cuts, and printed in handsome style.

Mr. Carter has also published Mrs. Duncan's "Rhymes for my Children:" a collection of poems of more than ordinary merit, calculated to entertain and instruct the young.

The Young Artist: or, the Dream of Italy, is one of Mr. Arthur's interesting moral tales; the aim of which is always excellent, and the plan well carried out.

Salander and the Dragon: by Rev. F. W. Shelton. There is no mode of conveying instructive lessons more universally acceptable than that of fable or allegory. Salander is one of the most successful of its class; the narrative is interesting, the characters striking and truthful, and the whole drift of the "similitude" sufficiently obvious to convey and impress the ideas it is designed to embody. We wish for it a wide circulation and an attentive perusal.

The American Sunday-school Union have published a little volume of great interest, entitled "Grace Dermont;" which illustrates admirably the power and beauty of pure religion, in the case of a child under peculiar disadvantages. It will be ranked among the best of this Society's many excellent publications. They have also issued "Moral Heroism: or Trials and Triumphs of the Great and Good:" a book whose title sufficiently explains its design. For sale by Mr. Meeks, 152 Nassau-street.

John Foster on Missions; with an Essay on the Skepticism of the Church: by J. P. Thompson. New-York: E. H. Fletcher. We have read with deep interest Mr. Thompson's able essay, in this little volume, on the prevalent skepticism in relation to the missionary enterprise. We know of nothing that has been better written, in refutation of the paralyzing discouragement, and the criminal indifference, with which this subject is so generally regarded. The Discourses by Foster, entitled "The Glory of the Age," and "God Invisible," to which Mr. Thompson's essay is prefixed, are generally regarded as among the noblest efforts of that master mind.

"My Youthful Companions," is the title of a little book by the author of "My Schoolboy Days;" containing sketches of youthful character, adapted to interest and benefit the young reader. R. Carter & Brothers.

The Bards of the Bible, by George Gilfillan. Same publishers. Mr. Gilfillan is well known as the author of several Biographical works, displaying considerable powers of delineation and criticism. In a more lofty sphere of composition he has, we think, succeeded even better. The subject of this volume is not, as might appear from its title, the poetic characters of Scripture; but embraces an analysis of the various scenes and passages, in both Old and New Testament, which are of a poetic nature. Though not free from the obvious defects of his former work, this volume is well deserving of a careful perusal by the Bible student.

Miscellaneous.

Burning the Bible in France.—During the late meeting of the Synod of the Evangelical Reformed Churches at St. Foy, the population, after several abortive attempts to interrupt the meetings of the Synod, at length forced their way into the room in which they were held, and attempted to snatch the Bible from the desk. Being prevented in this attempt, they then hastily seized two Bibles from another part of the room, rushed to the public square, and threw them into a bonfire made for the purpose.

True Prayer.—A little deaf and dumb girl was once asked by a lady, who wrote the question on a slate, "What is prayer?" The little girl took her pencil, and wrote in reply, "*Prayer is the wish of the heart,*" And so it is. All fine words and beautiful verses said to God, do not make real prayer without the wish of the heart.

"Prayer is the soul's sincere desire,
"Uttered or unexpressed,
"The glowing of a hidden fire,
"That trembles in the breast."

Movements of Rome.

In our own land Rome aims at three things with great energy and perseverance. The first is the building of churches, and especially cathedrals, in the principal cities. We hear of the erection of these edifices in all directions; some of which are costing large sums of money—collected in part from their own people on the spot (and some of it from *Protestants!*) but obtained in a very great measure from Europe. In some respects they are wise in laying out so much money in erecting such costly buildings—if the old saying be true that "whoever has the boxes will have the martins." Still we think that the same money might be laid out more efficiently. The second object which Rome has greatly at heart, is the getting up of colleges, female boarding-schools, and schools for poor children, in connexion with the nunneries or convents. In this Rome is decidedly wise. She is however more successful so far as proselytism goes, with her female seminaries than with her boys' schools and colleges. Somehow or other, she finds it difficult to make good Roman Catholics out of our Protestant boys, and in fact she now desires to have more complete control over her male pupils than our opinions and usages will allow. As an instance of this we refer our readers to the charter which the Romanists have asked for their college, at Worcester, and which the Legislature of Massachusetts has hitherto steadfastly

refused. The third object the Roman Catholic Church among us aims at promoting, is the erection of hospitals, to be under her special direction and control. In this she asks, and sometimes receives, the aid of our State and City Governments. In Europe she has a *penchant* for another class of beneficient institutions—the *Foundling Hospitals*—because no youth are fitter to recruit the rank of her *Janizaries* than those who have, so far as they know, neither father nor mother, nor any other kindred. Among some communities,—as for instance the Waldenses,—she has, in times past, actually claimed all illegitimate children, no matter who might be their parents. We have not heard of her founding any such institutions among us; but perhaps we may soon have to chronicle some such event.

In England, the "No-Popery excitement" is declining. Parliament will soon meet, and then the subject will be agitated anew, and with no little earnestness. Cardinal Wiseman has now the credit of having induced the Pope to appoint the batch of bishops which he has for that country. Whether this measure is a *wise* one or not, for Rome's best interests, time only can decide. We have been astonished, in looking over the English religious journals, to see how great a number of sermons have, on the occasion, been preached and published against this act of the Pope. They are sufficient to make several volumes. Well, if this movement on the part of his Holiness should be the means, under God, of opening the eyes of those ministers and students of the Established Church who have had their faces *Romeward* for some time, to the dangers which lie in such a tampering with the heresies of the papal Anti-Christ, it will be well. That it will have some such an influence, for at least a time, we can readily believe.

View of Public Affairs.

The calm which pervades the political world with us forms a wonderful contrast with the agitation and anxiety which reigned every where throughout our country a year ago. We cannot but augur good from this state of things—good for all sections and classes in the long run.

A cheap postage bill has passed the House of Representatives, and will have passed the Senate, it is probable, in a modified form, before what we are now writing meets the eye of our readers. Either bill, should it become a law, will be a great step towards the cheap postage which our country needs and demands.

The proceedings of Congress have thus far been pervaded by a remarkable spirit of harmony. A good deal of minor legislation will be accomplished, but it is not likely that many great measures will be passed this

session. Death, as for the last few sessions, has been at work among our legislators. The Hon. Mr. Kaufman, of Texas, was cut down very suddenly on the 28th of January. May these heavenly admonitions be properly heeded and improved!

In Mexico, Arista has been elected President, and inaugurated. If it be true, as has been represented, that he is to be regarded as the head and exponent of the Party of Progress, and is in favor of Religious Liberty, his election is certainly a good omen for that distracted, ill-governed, and priest-ridden country.

The last steamers bring us important news from the Old World. The Holsteiners have been compelled to submit to Denmark, by reason of the threatening attitude of Prussia and Austria. The war in the Dutchies is therefore at an end.

Things have taken a remarkable turn in France. The President has dismissed General Changarnier from the double command of the troops of the Line and of the National Guards in and around Paris, which had been conferred upon him by the Assembly. That body and Louis Napoleon have, therefore, come into direct collision. Both the Bourbon parties are greatly enraged by this movement of the President; for they were hoping that this ambitious general and ardent monarchist would play the part of another Monk. This the President has, by the measure just stated,—the very boldness of which has served to increase his popularity,—effectually prevented. In this struggle the Republicans have, with few exceptions, taken no part. Lamartine has, however, spoken in vindication of the President; a fact that shows that the republican party rejoice, and with good reason, at the fall of Changarnier. It is true that his removal from the army will give Louis Napoleon a greater chance of success, if he should attempt, by a *coup d'Etat*, to make himself President for life, or clothe himself with the imperial purple. Of this, Lamartine does not seem to have any fears. We confess, however, to a good many. Our prayer should be that God would so order all things in relation to France that His kingdom may rapidly advance there; for *this* is the great blessing which she so much needs.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FOR THE MONTH ENDING 10th FEBRUARY, 1851.

MAINE.		NEW HAMPSHIRE.	
Dennysville, Peter Vose, balance of his L. M.	$20 00	Temple, Dea Nathan Colburn, $2; Nathan Wheeler, $1.50,	$3 50
———, Erratar Mainensis,	4 00	Jeffrey, A balance,	4 50
Portland, Anonymous,	10 00	Exeter, 1st Cong. Ch. and Soc'y, $27; Dr.	
Kennebunkport, 4th Cong. Ch.	20 00	Wm. Perry, $5,	32 00

Keene, Rev. Dr. Barstow, ... $1 00
Nelson, Dr. Oliver P. Newell, 1st payment for L. M. 5 00

VERMONT.

Waitsfield, Cong. Ch. and Soc'y, ... 10 00
Enosburgh, Cong. Ch. 3 00

MASSACHUSETTS.

Farmington, ... 1 00
Danvers, 1st Cong. Ch. 10 46
Cambridge Port, Mrs. Elizabeth Haven, . 4 00
Boston, A Friend, $2; Hon. Amos Lawrence, $10; Mrs. Amos Lawrence, $10; Rev. Asa Bullard, $5; Mrs. McLoud, 50c. 27 50
Westboro, 1st Cong. Ch. 29 46
Sudbury, C. Ch. 20 17
Greenfield, 1st Cong. Ch. and Soc'y, $25; 2nd C. Ch. and Soc'y, Hon. George Grennell, L. M. $40.43, ... 65 43
Sunderland, C. Ch. and Soc'y. Rev. H. F. Hosford, L. M. 31 74
Wrentham, 1st C. Ch. 45 00
Plymouth, 3d Ch. and Soc'y. of the Pilgrims, Rev. Chas. S. Porter, L. M. 30 00
Lowell, High-st. Ch. 16 00
West Boxford, C. Ch. and Soc'y. Rev. Calvin E. Parker, L. M. 30 00
Monson, Rev. Alfred Ely, D. D. to make Alfred Brewster Ely, Esq. L. M. 30 00
Dunstable, C. Ch. 10 00
Essex, C. Ch. and Soc'y. Rev. Robt. Crowell, D. D., L. M. 33 05
West Boylston, C. Ch. and Soc'y. . . . 13 14
North Scituate, Wm. Young, ... 1 00
South Abington, Mrs. Catherine Haynes, L. M. 36 00
Ditto, A member of the Bap. Ch. 1 00
Royalston, C. Ch. ($10 of which from Sunday school,) 35 00
Grantville, C. Ch. 13 00
So. Deerfield, Monument Ch. and Soc'y. Rev. David A. Strong, L. M. 20 00
West Dennis, Capt. Sylvester Crowell, . 1 00
Charlemont, Would be Missionary, . . . 2 00
Fairhaven, L. C. T—— 2 00
New Hampton, Jas. Upham, ... 1 00

CONNECTICUT.

Lisbon, 1st Cong. Ch. and Soc'y. 2 00
So. Killingly, Joseph Ayer, ... 2 00
Hartford, Mrs. Chas. Hosmer, ... 5 00
Ditto, Centre Cong. Church Rev. Joel Hawes, D.D. additional, (to 385 last mo.) 125 25
Ditto, North Cong. Ch. Rev. H. Bushnell, D. D. ad'l. (to 80 last mo.) 143 11
Ditto, 4th Cong. Ch. Rev. W. W. Patton, additional, (to 22 last mo.) . 23 38
New London, 2nd Cong. Ch. Rev. Dr. Edwards, in part, ... 164 50
Ditto, A few individuals in 1st Cong. Ch. Rev. Dr. McEwen, ... 29 00
Norwich, Main-st. Cong. Ch. Rev. Mr. Gulliver, in part, ... 36 00
Ditto, 2nd Cong. Ch. Rev. Dr. Board, in part, ... 76 50
West Hartford, Cong. Ch. Rev. Mr. Seward, 13 25
Ditto, Dea Jed. W. Mills, to make Mrs. Mills. L. M. . . 30 00
Ditto, From a Lady, ... 20
Plymouth, E. Langdon, ... 5 00
Waterbury, E. Scovell, in part, ... 5 00
Ditto, P. W. Carter, ... 5 00
Glastenbury, N. Hubbard, Esq. to make Rev. Jas. A. Smith an H. M. 50 00
Mansfield Centre, Jon. L. Hinckley, . . 5 00
Westport, Rev. Chas. Bentley, ... $1 00
Winchester Centre, F. M. 1 00
Franklin, Rev. Eli Hyde, ... 1 00
Endfield, W***n, ... 4 00
Kensington, Mrs. A. Norton. 1 00

NEW-YORK.

City, Jasper Corning, $5; Cornelius Williamson, $6, ... 11 00
Col. in Mercer-st. Ch. 789 85
Cazenovia, C. C. Hough, $2; Anonymus, $1, 3 00
Flatbush, Long Island, —— ——, . . . 21 71
Fordham, Peter Valentine, ... 1 00
Saratoga, Eliza D. Palmer, ... 1 00
Jewett Centre, Individuals, ... 2 00
East Hampton, Dea. Abraham Huntting, . 1 00
Williamsburgh, Mrs. Kendall, ... 5 00
Haverstraw, 1st Presb. Ch. Rev. A. Freeman, L. M. 32 00
Ditto, 2nd Presb. Ch. J. H. Trowbridge, L. M. 36 00
Ditto, M. E. Ch., Rev. J. W. McDougal, L. M. 30 00
Newark Valley, M. E. Ch. 6 12
Rushville, P. Ch. 12 00
Clarence, P. Ch. a balance, ... 4 00
Leroy, Thank Offering, ... 5 00
Lakeville, P. Ch. Rev. E. M. Toof, L. M. . 30 00
E. Avon, P. Ch. 5 25
Lyndonville, P. Ch. Rev. H. Hill, part, L. M. 15 60
Ditto, M. E. Ch. 5 56
Yates, Baptist Ch. 11 00
Sweden, P. Ch. 10 00
Warsaw, P. Ch. 10 12
Ditto, Miss Elizabeth Pillsbury, part, L. M. 10 00
Wyoming, B. Ch. 10 78
Ditto, M. E. Ch. 5 73
Attica, P. Ch. 14 13
Alexandria, C. Ch. part, ... 2 00
Fowlerville, P. Ch. 5 44
Ditto, H. E. Smith, 2nd pay't. L. M. 10 00
Ditto, E. H. Lyman, part, L. M. . 10 00
Ditto, W. Fraser, ... 2 00
Brighton, C. Ch. 10 00
York, Ass. R. P. Ch. 22 00
Ditto, John McCleary, part, L. M. 10 00
Pompey, P. Ch. 11 07
Groton, Union Meeting, ... 10 87
McClean, Individuals, ... 1 04
Dryden, P. Ch. $38.61; M. Ch. part, $2.85, 41 46
Syracuse, 1st Presb. Ch. Rev. C. H. McHarg, and Mrs. J. W. Adams, L. M's. 60 00
Fulton, P. Ch. Mrs. Betsey Case, L. M. and Mrs. Caroline Salmon, part, L. M. $50; Meth. Ch. $7; B. Ch. $3.13, ... 60 13
Geneva, Isaac Swift, ... 1 00
Bovina, Jas. Douglas, L. M. 30 00
Po'keepsie, 1st Cong. Ch. Harvey Cornish, L. M. 30 00
Peoria, Jas. Gordon, ... 1 00
Phelps, John Bement, ... 10 00
City, Franklin-st. R. D. Ch. 21 16
City, Saml. Cunningham, ... 2 00
Troy, A Friend, ... 1 00
Fishkill, A Lady, ... 1 00
City, Wm. Baird, ... 5 75
Homer, per Rev. J. C. Bement, ... 43 37
Scott, Ditto, ... 6 67
Spafford, Ditto, ... 1 45

NEW JERSEY.

Swedesboro, M. E. Ch. additional, . . . 12 21
Cumberland, Ditto, ... 14 00
Cape May, M. E. Ch. Rev. S. Parker, L. M. 43 00
Sharpstown, Ditto, additional, ... 5 00
Middletown Point, Ditto, ... 3 00
Gloucester Point, Benj. H. Fisler and Rev. A. Dilkes, L. M's. in part, ... 44 25
Backwoodstown, Union Meeting, . . . 15 00

Orange, 1st Presb. Ch. Rev. W. C. White, L. M. $32.34, bal. make Mr. Ab'm. Harrison, L. M. $5.12, ... $37 46
Parsippanny, A Young Lady, ... 1 00
Alexandria, 1st P. Ch. Rev. C. S. Conkling, L. D. 71 09
Pittsgrove, M. E. Ch. Rev. J. Gaskill, L. M. 39 00
Cohesburg, M. E. Ch. Rev. B. Kelly, L. M. 30 00
Parkersville, M. E. Ch. Rev. Isaac Trotter, L. M. 30 00
Clintonville, A Lady, ... 10 00
Rutland, John Smith, ... 1 00
Fairtown, Rev, David C. Meeker, . . . 1 00

PENNSYLVANIA.

Washington, Rev. John H. Rittenhouse, . 3 00
Girard, Theo. J. Kellogg, M. D. 3 00
McKeesport, P. Ch. Rev. P. H. Jacob, L. M. 32 29
Ditto, M. E. Ch. $6.25; Ass. R. Ch. $1.50, ... 7 75
Tinker Run, Church, ... 15 00
Long Run, P. Ch. 25 50
Washington, P. Ch. Rev. J. J. Brownson, L. M. 56 94
Harford, C. Church, bal. col. Rev. A. Miller, L. M. 16 00
Ditto, Joab Tyler, Esq. to constitute himself L. M. 30 00
Uniondale and Mt. Pleasant, P. Ch's. bal. . 4 00
Ditto, Rev. Mr. Whaley, . 1 00
Abbington, P. Ch. Dr. C. C. Beatty, L. M. 39 00
No. and So. Hampton, D. R. Ch's. balance, Rev. A. O. Halsey, L. D. 41 12
Philadelphia, 1st P. Ch. in part, ... 36 44
Ditto, 1st Independent Church, Mrs. Chambers, $20; Unknown, $1; Miss'y. Soc'y. $35.70, . 56 70
Ditto, Cedar-st. P. Ch. part, . . 11 12
Ditto, 2nd. Baptist Ch. 32 70
Ditto, N. L. Centre P. Ch. part, ... 49 33
Norristown, P. Ch. part, ... 10 50
Harrisburgh, A. Graydon, ant'y. 5 00

MARYLAND.

Port Deposit, John Carson, ... 3 00
Taneytown, S. Sentman, ... 1 00

DELAWARE.

Dover, M. E. Ch. part, ... 14 75
Willmington, David Bash, Esq. 2 00

TENNESSEE.

Nashville, Mrs. R. H. McEwen, ... 5 00

ILLINOIS.

Elgin, Baptist Ch. $2.74; M. Ch. $8,78; Cong. Ch. $10,45, ... $21 97
Belvidere, Presb. Ch. Rev. Chas. Fanning, L. M. $17; Bapt. Ch. $7.18, M. Ch. $1.64, 25 82
Rockford, 1st Cong. Ch. and Soc'y. $16.04; 2nd Cong. Ch. and Soc'y. Rev. Lansing Porter, L. M. $15; Meth. Ch. $3.87, . 34 91
Rochton, Cong. Ch. 4 78
Galina, Union Meeting, P. Ch's. 50 50

INDIANA.

Indianapolis, 1st P. Ch. $18; 2nd P. Ch. $35; M. Wesley Ch. $17; African M. Ch. $3.03; W. N. Jackson, Esq. $10, . . . 83 03
Brownsburg, Christian Ch. 3 40
Jamestown, Ditto, ... 5 00
Crawfordsville, M. E. and O. S. P. Ch's. $25; N. S. P. Ch. $20, ... 45 00
Romney, P. Ch. 6 00
Dayton, P. Ch. 2 50
La Fayette, O. S. P. Ch. $11; N. S. P. Ch. $17; Methodist Ch's. $19, ... 47 00

OHIO.

Greenfield, A Little Boy, ... 1 00
Vernon, Cong. Ch. balance, ... 1 00
Mantua, Rev. S. G. Clark, ... 1 00
Claridon, Cong. Ch. in part, ... 11 70
Hudson, Rev. Nathan L. Lord, ... 1 00
Granville, Cong. Ch. 36 00
Chester ✕ Roads, Cong. Ch. in part, . . 7 97

MICHIGAN.

Chicago, Individuals, $34; Monthly collection, $18.52, ... 52 52
Ann Arbor, 1st P. Ch. addional, ... 1 00
Flint, Rev. John Beach, ... 1 00

WISCONSIN.

Beloit, Presb. Ch. and Cong. $4.75; Cong. Ch. and Cong. $27.24, ... 31 99

SOUTH AMERICA.

Buenos Ayres, Mrs. Lucy L. Sutton, . . 16 00

ERRATA.—In February Number, the sums acknowledged under Talmadge, Aurora, Ashtabula, Gustavus, E. Cleveland, Michigan, should have been those places in Ohio.

MORTIMER DE MOTTE,
Treasr. of Amer. & For. Christian Union.
10th Feb. 1851.

Receipts from Dr. Baird will appear in next Number.

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Kelly 141 Fulton St N.Y.

ERASMUS.